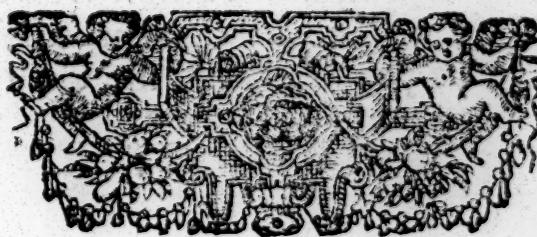


B-5-11



Articles to be enquired  
of within the Diocesse of Chi-  
chester, in the ~~first~~ Generall Visitation  
of the Reuerend Father in God, *Lancelot*  
Bishop of Chichester.

Holden in the yeere of our  
Lord God 1606. *1609*



¶ Imprinted at London  
by *R. B.*

Anno 1606. *1609*

10<sup>th</sup>

*The Tenor of the oath to be ministred to the  
Churchwardens and Sworne men.*

Y<sup>o</sup>u shall sweare, that all affection, fauour, hatred, hope of  
reward, and gaine, or feare of displeasure, or malice set a-  
side, you shal vpon due consideration of the Articles giuen  
you in charge, present all and euery such person within your  
Parish, as hath committed any offence or fault, or made any  
default mentioned in these or any of these Articles, or which  
are vehemently suspected and defamed of any such offence,  
fault, or default: wherein you shall deale vprightly and accor-  
ding to trueth, neither of malice presenting any contrary to  
trueth, nor of corrupt affection sparing to present any, and so  
conceale the trueth: hauing in this action God before your  
eyes, with an earnest zeale to maintaine trueth, and to sup-  
presse vice. So helpe you God, and the Contents of this  
Booke.

## Articles to be enquired of within the Diocese of Chichester.

**W**hether doe you know, or haue credibly heard of any within your Parish that deuiane the Christian Religion, and namely, as it is establisched by publike authority, and professed within the the Church of England: And whether hath any person, as you haue heard, affirmed, that the Church of England is not a true Catholique, and Apostolique Church, and doeth not teach and maintaine the Catholique faith and doctrine of the Apostles:

2 Whether any haue said or affirmed, that any thing in the booke of Common Prayer, or in the booke of Articles set forth by the Convocation Anno Domini 1562. Or any of the Rites and Ceremonies of the Church of England in or by the same appointed, are corrupt, wicked, Anti-christian, superstitious, unlawfull, or repugnant to the Scriptures, or that any of the said Articles may not with a good conscience be subscribed vnto, or any of the said Ceremonies may not with a good conscience be approued, vsed, or subscribed vnto.

3 Whether any haue affirmed, preached, or taught, that the forme of making and consecrating Bishops, Priests and Deacons, or any thing therein contained, is repugnant or not agreeable to the word of God: Or that the Bishops, Priests, and Deacons so made, are not to be accepted for Bishops, Priests, or Deacons, or ought to be ordeined in any other forme: Or that the gouernment of the Church by Archbishops, Bishops, or others that haue any Office therein, is Antichristian, or not agreeable to the word of God.

4 Whether any in your Parish or else where neere about the same, to your knowledge, or as you haue heard, hath affirmed that the King hath not the same Authoritie in all causes Ecclesiastical, which the Kings and Christian Emperors had in the Primitive Church, or that hath impeached or gainsaid his Royall Supremacie.

5 Whether there be any in your Parish, or else where about the same, who haue dwelt or sojourned within your Parish, or haue often repaired thither, & remained there by the space of any one moneth, being of the age of 18. yeeres, who haue purposely forborne to come to your Church or Chappell, and so to be present at Divine seruice there celebratzed by the space of

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one moneth together, since the 25. of September 1605. And how many moneths haue they so forborne to come to your said Church or Chappell within that time, and what be their Christen names, and Surnames, as you know, or haue heard:

6 Whether haue any of the said Popish Recusants, abstained either from Diuine seruice, or from the Communion, of any long time, or onely since his Maiesties Reigne? And whether doe they or any of them refuse conference with your Minister, or any other Preacher, who shall present unto them his diligence on that behalfe?

7 Whether any of the inhabitants of your said Parish entertaine within their houses any Servant, Serviters, Lodgers, or any common resorters or guests, who refuse to frequent Diuine Seruice, or receive the Communion aforesaid: what be their names, and of what qualitie and condition are they?

8 Whether are any of the said Popish Recusants of insolent behauior, not without publique offence; or doe holdeyng busie themselves in seducing and withdrawynge others, either abroad, or in their owne families, by instruccieng their children in Popish Religion, or by reusing to entercame (especiallly in place of trust) but such as concure with them in the same opinion? Q.

9 Whether haue you any in your Parish, which heretofore being Popish Recusants of Sectaries, haue since conformed themselues & come to Church, to heare Diuine seruice, and receive the Sacraments: If yea, then what be their names, and how long syntence haue they so conformed themselves; and whether doe they still remayne and continue in that confor-  
mity?

10 Whether there be any Popish Recusants maried, the child of any Recusant Christened, or any Recusant buried within your Parish, by any other then the Minister of the Parish, or whether the child of any Recusant remayne unbaptized above one moneth, or bee not baptizid in the Parish Church? Q. 10. 6. 6. 6. 6. 6.

11 Whether be there any in your Parish that hath any English bookegs printed beyond the Seas, or else where, tending to Popery, Puritanisme, or any other Sect, Error or Heresie, or that hath ~~written~~ any of the same, as you know or haue heard?

12 Whether ther be any in your Parish that will come to heare the Sermon, but not to Publique Prayer appointed by the Boooke of Common Prayer, or that haing a Licensed Preacher to their Minister, doe absent themselves from his Sermons, and resort to any place to heare other Preachers: Or that hath refusid to haue his or heir children baptizid of their owne Minister, because hee is no Preacher: Or to receive the holie Communion at his hands for the same respect: And whether any other Minister

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Minister hath received to the Communion any of your Parish, or hath baptiz'd any child or children borne within your Parish:

13 Whether is there any in your Parish that doe hold or frequent any Conuenticles or priuate meetings, and there doe conserre or agree vpon any priuate orders, or new formes (other then such as are set forth by publique authoritie) to bee by them or any others in Church government obserued?

14 Whether any persons within your Parish for any crime or contumacie remaine Excommunicate, what be their names, for what cause, and how long haue they so stood Excommunicate?

15 Whether any person Excommunicate haue intruded him selfe into the Church at the time of Common Prayer, and whether doth any keepe companie with any such Excommunicate person, knowing him so to be? And whether any Excommunicate persons haue bene received to the Communion, without Certificate brought from the Ordinarie of their absolution?

16 Whether your Minister being not Licensed, doe take upon him to expound any Scripture, or whether haue any Preached in your Church or Chappell, not first hauing shewed a sufficient Licence to Preach vnder the hand and seale of the Archibishop or Bishop, or vnder the seale of one of the Universities: And whether any person, not being at the least a Deacon, hath since the 25. of September 1605. sayd, or read Common Prayer in your Church or Chappell, or hath solemnized Matrimonie, or administered any of the Sacraments.

17 Whether doe you know in your Parish any that hath heretofore taken upon him the order of Priesthood, or of a Deacon, and hath since relinquished the same, and that behaueth himselfe in the course of his life as a Layman, neglecting his vocation: If yea, then you shal present his name, and the place of his abode.

18 Whether your Minister hath procured himselfe to be admitted into Sacred Orders by any corrupt means of money reward, gift, or promise of reward: Or hath by any Simoniacall compact prectured his Benefice directly or indirectly, or whether he be therof by common fame insp'cted or defamed to your knowledge, or as you haue crediblie heard.

19 Whether is your Minister continually resident on his benefice, or for so long time hath hee beene absent since the 25. of September 1605. And where is he resident for the most part, and what other Benefice hath he? And whether your Minister hauing two Benefices, to supply his absence by a Curate that is sufficiently Licensed to Preach in that Cure of his, wherein he is not resident, except he doe him selfe Preach at both of them usually.

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20 Whether your Minister being resident and a Preacher (having no lawfull impediment) doe preach euery Sunday in his owne cure, or in some other Church neere adioyning, where there is no Preacher: And being not a Preacher allowed, whether doth hee procure a Sermon euery moneth, or when there is no Sermon, doe read euery Sunday himselfe, or cause to be read by his Curate, an Homilie authorized.

21 Whether is your Minister reputed to be an incontinent person, or to keepe any man or woman that are suspected, either to be of euill Religion, or bad life; Or whether is he a common haunter of Tavernes, Alehouses, or any suspected place: or whether doth he board, or lodge in any of them: Or is hee a common Gammer, or player at Dice, Cards, Tables, or other unlawfull games; a common swearer, a drunckard, or one that applicheth not himselfe to his studie, or faulte in any other crime, punishable by Ecclesiastical iuris, whereby he is offensive and scandalous to his fough or ministerie.

22 Whether doth your Minister (being a Preacher) endeuour and labour to reclaine the Popish Recusants in his Parish from their errors, (if there be any such ther in abiding.) And whether is your Minister too much frequenter or ouer conuersant with, or a fauourer of Recusants, whereby hee may be suspected not to be sincere in Religion:

23 Whether doth your Minister every Sunday and Holiday before Euening Prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish in the Ten Commaundements, the Articles of Belief, and in the Lords Prayer, as also in the Catechisme set forth in the Booke of Common Prayer, whereby the childdren of the Parish may be prepared for Confirmation, and those which are confirmed, for receiving the Communion: And whether be the childdren and ignorant persons sent at that time to the Church, there to be instructed by the Minister, and if not what bee their names that make default in so sending them:

24 Whether your Minister hath since the 25. of September 1605. vsed on all Sundayes and Holidayes, and other dayes prescribed by publique authoritie, said, and vsed Morning and Euening prayer, and the Letanie distinctly and reverently in such manner and forme, and vnder such words as are set forth and prescribed in the booke of Common Prayer, without any interuall or change of any part thereof:

25 Whether doth your Minister vsue the Administration of the Lords Supper, Baptisme, Instruction of childdren, Solemnization of Matrimony, Visitation of the sick, Buriall of the dead, the Communion, and Churching of women, vnder such Wordes, Rites and Ceremonies, as are set forth and prescribed by the sayd Booke of Common Prayer, and no other:

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26 Whether before every Sermon and Homillie, the Prayer in the 5<sup>e</sup> Canon, in the Synode 1603. be used by your Minister in the same forme, or like in effect, as therein is expressed.

27 Whether hath your Minister since the 25. of September, 1605. giuen warning to Parishioners publiquely in the Church, at Morning Prayer the Sunday before every time of administering the holy Communion, for the better preparation of themselves thereunto, and whether hath he administered the Communion in your Church so often, and at such times, as euery Parishioner might communicate at the least thysse in the yere (whereof once at the feast of Easter) as by the booke of Common Prayer is appointed? And whether as often as he so administered the Communion he reverently kneeling, did first receive that Sacrament himselfe? And whether he hath used any Bread and Wine newly brought, not first rehearsing the words of institution when the sayd Bread and Wine is set vpon the Communion Table? And whether he hath deliuered the Sacrament to euery communicant severally, they kneeling at the time it is to them deliuered?

28 Whether hath your Minister admitted to the Communion any of his Cure which haue beene openly knownen to liue in notorious sinne without repentence? Or any who haue maliciously and openly contended with their neighbours before they were knownen to be reconciled? Or any notorious drapauer of any thing in the booke of Common Praier, or in the Articles set forth by Convocation, 1562. Or in the booke of Ordering Bishops? Or any that haue spoken against his Maiesties Supreme Authoritie in causes Ecclesiastical? Or any not being of his Parish?

29 Whether the Minister refuse to Christen any weake childe at the house where any such weake childe haue, and the childe therupon die without Baptisme?

30 Whether haue any in you Parish bene Godfathers or Godmothers to thir owne children? Or whether hath any Godfathers or Godmothers used any other forme, answere or speech in Baptisme, then is in the booke of Common Prayer appointed? Or whether any that haue not communed, be admitted to be Godfathers or Godmothers?

31 Whether hath your Minister solemnized Marriage in any other Church, or married any in his owne Church, neither of them being of his owne Parish? And whether any be married without bannes three severall Sundayes or Holydayes in your Parish Church in the time of Divine Service published, without lawfull Licence in time prohibited, or without consent of Parents, or not betweene eight of the clocke, and twelue in the forenoone? If any haue bene so married, expresse their names, the Minister that married them, and the parties present.

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32 Whether hath your Minister admitted any begotten with childe in adulterie or fornication, to thanksgiving before penance done?

33 Whether when any person hath bene daungerously sicke in your Parish, your Minister (having knowledge therof) hath not relected to every of them (if the disease were not probably suspected to be infectious) to instruct and comfort them in their distresse, according to the manner and forme appointed in the booke of Common Prayer, if he were no Preacher, and if he were a Preacher, then as he thought most conuenient. And whether, when any Parishioner hath bene passing out of this life, your Minister hath slacked to doe his last dutie in that behalfe.

34 Whether your Minister hath at any time refused or delayed to bate any Corps that hath bene brought to the Church, or Churchyard, (conuenient warning having beene given to him thereof before) in such manner and forme as is prescribed in the booke of Common Prayer.

35 Whether doth your Minister in the Rogation dayes, use the Distribution of the Circuit of the Parish appointed by Law, and in the same minde the people to give thankes to God for his benefits, using such Psalms, Prayers and Homilies, as are to that end set forth: or ~~xxxviii~~ 10

36 Whether hath your Minister, or any other, Preached, Baptized children, Solemnized mariage, Churched women, or Ministered the holie Communion in any priuate house or houses, otherwise then in case of necessitie, yea or no? if yea, then where, whom, when, and how often hath he offered in any of the Premisses?

37 Whether hath your Minister taken vpon him to appoint any publicke or priuate fasts, held any prophecies or exercises not approued and established by law or publicke authoritie, or hath attempted vpon any pretence, either of possession or obsession, by fasting and Prayer to cast out devils, yea or no?

38 Whether doth your Minister carefully looke to the relief of the poore: And whether hath he from time to time, diligently called vpon his Parishioners, to conferre and give somewhile, as they may spare, to godly and charitable uses, especially when they make their Testaments?

39 Whether doth your Minister use at home and abroad such apparell as publicke order appointeth to be decent for Ministers to weare: And whether doth he vse the Surplice at the time of Common Prayer and Administration of the Sacraments, and a Hoode thereupon, fit for his degree in the University?

40 Whether hath your Minister read the Constitutions set forth by his Diocessie once every yeare, vpon some Sundayes or Holidayes in the afternoone before Divine service (according as by the Canons hee is bound.) And whether doth he vpon Sundayes at Morning Prayer, declare

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clare vnto the Parishioners what Holy dayes and Fasting dayes are appoynted to be kept the weeke following, with Emberweeke, wher vpon they may be put in mind, to fast and to reparie to Church to publique Prayers as by Law they are bound.

41 Whether is your Curate Licensed to serue by the Bishop, or by any other, and by whom? And whether doth hee serue any more Cures then one? if yea, then what other Cure doth he also serue?

42 Whether doth your Lecturer and Preacher (not being your Parson, Vicar or Curate) read Divine Service, administer the Communion, and Baptize Children, each of them twise yearly in his owne person, obseruing all the Ceremonies in the booke of Common Praier established:

43 Whether doth your Minister every six monethes denounce in his Parish Church, all such of his Parish as do persevere in the sentence of ex-communication, not seeking to be absolved?

44 Whether haue you a fit Parish Clarke, aged twentie yeares at the least, of honest conuersation, and sufficient for reading and writing, and whether is hee paid his wages according to the most auncient custome of your Parish: If not, then by whom he is so defrauded and denied, and whether is he chosen by the Parson or Vicar, or by whom:

45 Whether your Church, Chappell, and Steeple, be sufficiently repaired in couering, walles, glasing, pauing, seats and bels: and keps cleane in all parts. And whether your Churchyard be well and sufficien- lie repaired, fenced, and maintained with walles, rayles and pales, as haue beene in your Parish accustomed: and whether any of your belles be wan- ring, and through whose default?

46 Whether is your Parsonage, or Vicarage house, and all other houses thereunto belonging, well and sufficiently repaired; And the glebe lands, and other lands knowne by meets, bounds and inclosures, or are any of them concealed, aliened, exchanged, or by collusion recovered or gotten from the Incumbent: and in ~~the~~ <sup>the</sup> year 26<sup>th</sup> of our

47 Whether any Plaies, Feastes, Banquets, Suppers, Churchales, Drinkings, Tempozall Courts, or Leets, Lay Juries, Masters, or any other prophane usages haue bene kept in your Church, Chappel, or Church-yard. And whether any of your Parishioners haue behaued themselues rudely and disorderedly in the Church, in the time of Divine Service or Sermon, or by untimely ringing of Bells, walking, talking, or any other disordered noyse hath hindered the Minister or Preacher.

48 Whether haue you a conuenient Seat for you Minister to read Divine Seruice in, together with a comely Pulpit set vp in a conuenient place with a faire decent Cloth or Cushion for the same, a comely large Surplice, a faire Communion Cup of siluer, and a couer for the same, with all

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other thinge and ornaments, necessarie for the celebration of Divine Ser-  
vice and administration of Sacraments, and a Font of stone in the vsuall  
place, and whether the Minister do therin Baptize in publique Baptisme,  
and not in any Vase, or other wise: and whether haue you a convenient and  
decent Communion Table, with a carpet of silke, or some decent stoffe, and  
a faire Linen cloth to lay theron at the Communion time, and a Table  
of the degrees of marriage, publiquely set vp in your Church, and fastned  
to so ne conuenient place there, and a strong chest for the almes of the poore,  
with thre lockes and keyes.

49 Whether haue you prouided the Booke of Common Prayer, late-  
ly commandmed by his Maiesties authoritie onely to be vsed, the Bible,  
the Booke of Homilies, and two Psalters: And whether haue you the  
Booke of Constitutions, or Canons Ecclesiasticall, published by his High-  
nesse authoritie, readie to be read by your Minister at the times appointed:

50 Whether is there a Parchmyn booke in your Church (in a chest,  
with thre lockes and keyes) for the Registering and keeping of the Christ-  
nings, Burials and Marriages: whether the one key be kept by the Minister,  
and the other by the two Churchwardens, and the names Registered,  
and the leaues subscribed according to the 70. Canon in the Synode  
1603.

51 Whether the Churchwardens at the end of their yeare, giue vp in  
writing a full account before the Minister and Parishioners, of their re-  
ceipts and disbursements, and deliuer the residue by Bill Indented to the  
next Churchwardens. And whether at any time heretofore, the Church-  
wardens, or the Minister, or the Parishioners, or any of them to your  
knowledge, or as you haue heard, haue withheld, or detaineid in their custo-  
die, or haue sold, wasted, spent, or other wise alienated any of the Church  
goods or stocke.

52 Whether hath any person bene admitted to Preach within your  
Church or Chappell, but such as you the Churchwardens haue well  
knowne to be sufficienly licensed: whom haue you so admitted: you shall  
present their names, and how ofte haue any such bene so admitted to  
Preach, and by whose procurement. And whether haue you caused every  
strange Preacher, Licensed or not Licensed, to subscribe his name, toge-  
ther with the day when he Preached, and if he were Licensed, then by whom  
he was Licensed: and whether haue they, or any other preached in your  
Church not being soberly and decently apparelled:

53 Whether the Churchwardens and Sidemen do every Sunday and  
Holidays, diligently search wha absenteih himselfe or her self from Church,  
and whether doe they suffer any to abide in the Church porch, or Church-  
yard, in the time of Common Prayer, or Sermon:

54 Whether

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54 Whether hath your Minister, Churchwardens, and Surveyors presented unto the Bishop, or his Chancellor within 40. dayes after Easter, the names of all the Parishioners, aswell men as women, which being above 18.yeres of age, received not the Communion at least about Easter before?

55 Whether against the time of every Communion they haue neglected or omitted to provide a sufficient quantite of fine white Bread, and of good and wholesome Wine for the number of Communicants that haue from time to time received in your Church, and the same brought to the Communion table in a cleane and swete standing pot or stoope of Silver or Pewter.

56 Whether any of your Parish absent himselfe from Church, upon any Sunday or Holi day, or being at Church, doe depart thence before the ende of prayer: Or whether is that due reverence and regard of behaviour used within your Church or Chappel in the time of Divine service, as is meete and requisite for the house of God?

57 Whether haue any in your Parish been married within the prohibited degrees forbidden by the Law of God, and expressed in a certaine Table published by authority Anno Dom. 1563. And whether there bee any married within those degrees, that being Diuorced or separated, doe notwithstanding cohabit and keepe company still together: Or any being married, haue unlawfully forsaken their wifes or Husbands, and married, or rather prophaned Marriage with others?

58 Whether any doe keepe their children unbaptized longer then is convenient, vntesse that it be for sicknesse of the childe, or other urgent occasion: And whether any doe carrie their children from the Parish they are borne in, into any other Parishes to be Baptized, and so refuse their owne Parish: or doe bring strange Ministers into their owne houses to Baptize their children priuately, according to their owne fantasies?

59 Whether there bee any married women, or other in your Parish, which after childebirth refuse to come to Church to give God thanks for their deliuerie, and to haue the prayers publickly appointed on that day by the Booke of common prayer?

60 Whether the children of you Parish bee brought to the Bishops Visitacion to be confirmed: And how many children in your Parish bee not confirmed or not brought to be confirmed, and whether both your Minister prepare and make them ready, and procure them to be brought to confirmation?

61 Whether haue any in your Parish received or harbored any woman gatten with child out of Wedlocke, and suffered her to depart againe with-

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out penance first encoyned by the Ordinarie: You shall truly present as-  
well the partie harboring, as harbored, and who is suspected to be the father  
of the childe.

62 Whether any person or persons suspected or detected heretofore of  
incontinencie, and therefore departing out of your Parish for a season, is  
now returned againe, or in what place els is he or she now abiding, to your  
knowledge, or as you haue heard:

63 Whether doth any heretofore Diuorced, keepe company with any  
other at bed and at boord, what be their names, and how long haue they so  
continued:

64 Whether doe you know, or haue heard of any Patron or Aduouo-  
rour in your Parish, that haue made a gaine by any colour, deceipt, or Si-  
gnificant pact in bestowing his Benefice, for or receiving Money, or pro-  
misse of the Lease of the whole or part, or by receiving his owne Tithes or  
any Pension to himselfe, or to any other:

65 Whether doe you know, or haue heard of any that is a Blasphe-  
mer of the Name of God, or a great and often Swearer, or that hath com-  
mitted Perjurie in any Ecclesiasticall court, or that doth or hath prophane  
the Lords day, called the Sabbath, by vsing his maner Craft or Trade, or  
doing any maner of worke vpon the Sunday or Holy day: Or whether  
any Tintner, Inne keeper, or Alehouse keeper, or other Tradesman keepe  
open their Houses or Shops on those dayes:

66 Whether haue you within your Parish to your knowledge, or by  
common fame & report, any which haue committed Adultery, Fornication,  
or Incest, or any Bawdes, Harboures, or Receivers of such persons, or of  
any publiquely suspected thereof, which haue not bene publiquely punished  
to your knowledge:

67 Whether haue you any amongst you that haue vsed Sorcerie, or  
Witchcraft, punishable by the Ecclesiasticall Lawes of this Realme, or  
that be suspected of the same: And whether any haue vsed Charmes or  
vulawfull prayers: And whether any haue resorted to such for helpe and  
counsel, and what be their names, both of such as vse it, and of such as re-  
sort vnto them for helpe:

68 Whether haue you any in your Parish that are, or by common  
fame and report are reputed and taken to be ~~common~~ Drunkards, Filthie  
speakers, Simoniacall persons, Usurers, Fightiers, Brawlers or Quar-  
reliers in Church or Churcyard:

69 Whether hath any person in your Parish quarelled with, or stricken,  
or vsed any violence, or speeches irreuerent towards your Minister, or any  
other of the Ministerie or Cleargie, or vsed himselfe disorderly in the  
Church

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Church by filchy and prophane talke, or any other rude and immodest behaviour.

70 Whether the Scholemasters or Scholemaster within your Parish, openly or priuately in their owne, or any other mans house, or any other place, be of good and sincere Religion, life and conuersation, and be diligent in teaching and bringing vp of youth: and whether they haue bene examined, allowed, and licensed for Scholemasters in that behalfe; and how many severall Scholemasters haue you, and what be their names?

71 Whether are your Scholemasters negligent in instructing their Schollers in the Catechisme and grounds of Religion, and in bringing them to the Church to heare Divine Service and Sermons. And whether are they common Officers, Ferners, Artificers, or otherwise entangled in other affaires, that they cannot benefit their Schollers in learning.

72 Whether do you know or haue heard of any payment, composition, or agreement to or with the Chauncelour, Register, or other Inferior Officers Ecclesiasticall, for suppreſſing or concealing of excommunicatiōn, or other Ecclesiasticall censure, or against Recusants or any other offendors, or for not certifying of Recusants to the Ordinarie, or for not seruing of Procesſe without a summe of money, or other consideration received or promised to any of them in that respect, and by whom.

73 Whether any misliuer or misdoer lawfully presented, and confessing the fault for which he or shee was so present. d, or being therof otherwise comittēd, hath had his or her penance, or any part thereof omittēd: If so, you shal present the name of the partie or parties who haue so omittēd their penance, or any part thereof.

74 What number of Apparitors hath every severall Judge Ecclesiasticall, and wherein, or in what maner is the country ouerburthened and grieved by the said Apparitors: And whether doth any of the said Apparitors cause any parties to appeare in the said courts, without first a presentment, and Citation obteinēd from the Judge of the court.

75 Whether are there in your Parish any Wills not yet prooued, or Goods of the dead, dying Intestate, left vnaudimisred by authoritie of the Ordinarie in that behalfe: You shall not faile to present the Executors, and all others, faultie and culpable therein.

76 Whether are there any in your Parish, that take upon them to Administer the Goods of thosc that be dead without lawfull authoritie, or any that haue suppressed the last Will of the dead: Or any Executors that haue not fulfilled the Testator's Will, especially in paying of Legacies due to the Church, or to other good and godly vies, as the like.

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poore, helpelesse Orphans, poore Schollers, poore Maidens marriages,  
Highwayes, and such like: and by whom are they so withdrawen:

77 Whether the Almes houses, Hospitals, and Spittles for poore people that are in your Parish, be well and godlie vled, according to the foundations and auncient Ordinances of the same, and whether there be any other placed in them then poore impotent and needie persons, that haue not wherewith, or whereby to liue.

¶ Whether doe you know of any other matter of Ecclesiasticall Cognizance, worthy the presentment in your Judgement, aboue not expressed, which should be fit to be reformed: and if you doe, you shall likewise present the same by Verteue of your Oaths.

**FINIS.**



and hys gyngegardens yalle yghede hys oode blyngdare  
in alay hys vylas, and hys ynglyne vireyn or swet,  
yf yf hys mite bothe blyngdare or alay  
it blyngdare and blyngdare, alay hys vylas  
and hys oode yalle ydyl hys blyngdare oode blyngdare  
yf yf hys vylas

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